



# ROYAL SERVICE

*Special FORMOSA issue*  
**JUNE 1954**

# 臺灣地圖 FORMOSA (Taiwan)



## The Gospel Invades Taiwan

by Douglas Lancashire

Secretary of the American Bible Society in Hong Kong

THE car climbed slowly over the rough, rutted road leaving behind the broad tree-lined avenues of Taipei. With the Taiwanese pastor at the wheel, the Reverend Laton E. Holmgren, visiting the island for the American Bible Society, peered through the mist as the car twisted its way up the mountainside. Finally it came to a stop. "Now we walk," said the pastor.

Leaving the car, the two men started on a steep ascent, carrying with them a package of Scriptures in several of the languages that are spoken on the island.

Small houses appeared from time to time in the bush as they plodded their way to the summit, where a church, serving the countryside, has been built. Soon the sound of the church bell spread the word that services would be held. This was not a regularly scheduled Sunday service, but an event in the lives of these mountain people. Whenever he can the national pastor who is responsible for a church in the valley visits these far-off and almost inaccessible churches, where the people

eagerly wait for the comfort and help that comes to them through the spoken word.

Farmers drop their work—that will still be there tomorrow—mothers leave the sparsely furnished homes, gathering up the children as they hurry along the road. Almost before the echoes of the bell have died on the air, people are pouring into the church and soon the small building is crowded. A stranger! What will he say, they whisper to each other.

Mr. Holmgren spoke to them in English. This message was translated into Chinese and then into Japanese. The congregation settled back contentedly. Into their bare lives once more had come the glorious words of the gospel, lighting the path ahead, giving them courage to face their dreary existence. Not just once was this message given, but three times that day the visitors spoke to a crowded church.

Until the outbreak of the second World War almost all the Protestant missionary work in Taiwan was carried out by the Canadian and the English Presbyterian Missions. The growth of the Presbyterian church was not spectacular, but it was

steady, and at the present time, there are some three hundred Presbyterian churches on the island. Two Presbyterian theological colleges, which give their students a remarkably thorough training, are situated in Taipei and in Tainan in the South.

Just prior to the war, the Church of Formosa, as it is called, was handed over to the indigenous leadership and all

An English Sunday school class in a missionary's home





Chinese Buddhist mourners dress in special funeral costumes

during the war years, despite persecution, the church continued to grow. Today, it is almost self-supporting although mission aries continue to serve with the church. One of the pressing needs today is for Scriptures.

There is only one full-time colporteur in Taiwan, and he is attached to the English Presbyterian Mission Book Room in Tainan. Last year he spent a considerable portion of his time in non-Christian areas along the West coast of the island. In one village he found an elementary school where teachers urged the two top classes to secure Bible portions. Some of the parents were quite indignant and complained to the colporteur. But he explained to them the nature of his work and before he left he had distributed more portions to these parents and given a Bible to the village chairman.

The sale and distribution of Scriptures is carried on chiefly by the China Sunday School Association in Taipei and the English Presbyterian Mission in Tainan. Each of these organizations has a bookshop and acts as sole agent for its own area. To a

certain extent churches in other cities and towns hold quantities of Scriptures for distribution in their areas. In view of the distance which needs to be covered by some people in order to secure the books, it seems advisable for the American Bible Society to encourage the opening of another Christian bookroom. This could be set up in Taichung—a city halfway between Taipei and Tainan, where a Christian university is about to be established.

The present government is making every effort to encourage the tribespeople to learn Kuyun (the Chinese national language). To do this they have begun to use what is known as the National Phonetics and Chinese ideographs side by side.

Many of the Chinese servicemen have been trained by Christianity. On a train journey in Taiwan, a number of officers had Testaments in their pockets. Although they were not Christians, the books were well thumbed and in some cases carefully marked. These men had many questions to ask about the Gospel.

On his travels through Taiwan, a visitor came across much interesting information about the indigenous tribes. On one occasion he was persuaded to go deeper into the country to see "something interesting." He had not the time to make a visit, but eventually discovered that what he was being pressed to see was a group of people who worshiped a knife and fork. On other occasions he heard of tribespeople whose hair and features are peculiarly fair and who have rather prominent noses. This strange appearance must be a link with the past, for in the late 16th Century Dutch settlers and missionaries worked on this island. Is it possible that the present movement towards Christianity among these simple folk is partly the result of a dim memory of a better way of life taught them so many years ago?

June 1954

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Art Editor: Rachel Joy Colvin  
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### COVER

Our front cover this month shows a scene familiar in many Oriental countries—a public laundry. This one is in Shinchiku, (Formosa) Taiwan. The bulk of the population of the country is Chinese extraction but there are some Japanese and small tribes of aborigines. All need the story of Jesus, for most of them still believe in Buddhism, Shintoism, and so on. They must be told the truth; who will go and tell?

Pictures on pages 1, 7, 8, 9, 25, 28 by Oz Quick; by Juliette Mather: bottom page 7, top page 28.



*Bibles destined for all over the world*

**I**t is amazing to see what one girl started. To be sure she was not alone; God was with her, but her story moved to the actual organization of the British and Foreign Bible Society back in March of 1801.

One goes in the main entrance to the Bible House in London under a decorated doorway, which carries on a stone book the verse, "The word of the Lord endureth forever." Inside around the vestibule balustrade is the inscription, "Heaven and earth shall pass away, but my word shall not pass away." One is immediately conscious that this building, and this British and Foreign Bible Society, which has its headquarters here, are devoted to the production of the Word of God and to its distribution. One walks with a profound sense of gratitude for the two million copies of the Holy Scriptures in full or in part, which have been distributed in a single year, and Mary Jones was really at the beginning of all this spread of God's Word around the world.

She was an ordinary little girl of Wales, yet perhaps not ordinary because her heart was tuned to things of the spirit. She loved going to the meeting house at night. She carried the lantern bravely for her mother up and down the hilly paths. Without the lantern she would have had no

excuse for going to the meeting because children did not go in that day, but she memorized the Scriptures as she heard them and the Lord enlightened her heart. It became her passion and desire to learn to read, and to possess a Bible.

Presently there was a school established two miles from her home and she walked the distance every day in order to study. Meanwhile, she began to earn what little money she could to save to buy a Bible. For six years she cared for children, she sewed hems, she gathered wood, she did odd jobs for anybody until she had the amount needed. Then she walked the twenty-five miles from her home to Bala where a Rev. Thomas Charles was supposed to have a small supply of Bibles.

Tense with excitement, tired with the long walk, tortured that the supply of Bibles was exhausted, except for two on the shelves which were already promised to other people, when Mr. Charles told her there was no Bible for her, she burst into uncontrollable tears. That did it.

Mr. Charles resolved that some way he would start an organization that would produce Bibles in Welsh for the people of Wales. When he made the suggestion, it was so heartily received that the Rev. Joseph Hughes rose and said, "Hooray for Wales, why not for the world?" And so the British and Foreign Bible Society was begun.

Other societies followed—the Belgian Bible Society, the American Bible Society, the Finnish Bible Society, the French Bible Committee, the Icelandic Bible Society, and so on around the world. They work together in the United Bible Societies and this year is the third jubilee of the British and Foreign Bible Society, and everywhere the world fellowship of Bible Societies is rejoicing in the accomplishment of the spread of the Bible, and looking forward to more adequate fulfillment of the opportunity to make God's word available to all the people of the world.

If the story of Mary Jones is exciting, as it is, how thrilling it was to look at her Bible. In the display room of the

## From the Bible House, London

British and Foreign Bible House is that original Bible, which Mary Jones clasped to her heart, as she walked twenty-five miles back to her home. One looks at it with renewed appreciation of the availability of Bibles in America.

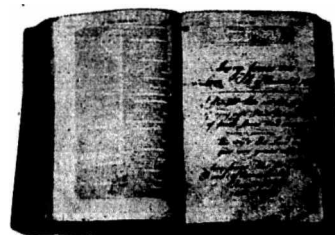
There are other interesting Bibles in that Bible House library—Bibles of many different tongues, portions of Scripture in many different languages. There is an old edition of the Gothic Gospels translated by Bishop Ulfilas back in 400. There is a copy of the Hebrew Bible, which is said to have belonged to Martin Luther, and on the wall is a large picture of Luther's first study of the Bible. There are Latin Bibles, and editions in European languages. There are copies of some of the curious Bibles—for instance the Breeches Bible, in which Genesis 3:21 is translated with the word "breeches" instead of "coats of skins." There is the "vinegar" Bible, which takes its name from a mistake. "Vineyard" appears as "vinegar," and so it became the vinegar Bible. There are old, old manuscripts, which are prized as sources of the earliest bits of the Holy Word, discovered in different places, as in a cave near Damascus, or in other far out of the way places.

While the old Bibles are important and fascinating, it is the room where the Bibles are being shipped out today that carries the awe and the thrill of the Bible House. Such piles of Bibles one can hardly imagine unless one stands in that busy packing room. Great care must be taken in the packing. Some countries do not wish certain types of material to enter because they may bring some undesirable seed or small animal. So the rules of import must be studied with care and observed with diligence. But there are Bibles in wooden cases, in corrugated boxes, in bundles wrapped in waterproof papers. Some will go by ship, some by airplane, some will be carried on ox cart, some on muleback. Some Bibles are packed and carefully weighed for a one man load or a two man load because before they reach their destination one man must carry them, or two

men will carry them, swinging on poles between their bodies.

One sees Bibles addressed to Valparaiso in South America, to Tokyo in Japan, to Bangkok in Thailand, to Beirut in Lebanon, to out of the way places one scurries to find in an atlas.

For we have a real part in this Bible distribution. We have a part if we pray. We have a part if we give. The Southern Baptist Convention has given approval of gifts to the American Bible Society. This year we can make an extra large gift to share in this celebration of the beginning of Bible Societies. Our American Bible Society is joining in the securing of the World Good Will Book. This will be a



*Mary Jones' Bible, bought by her when she was sixteen years of age*

compilation of signatures gathered from people from all over the world. These people wish to testify to their love for the Bible, to their faith in its teachings, and give to show their desire to share the Bible with other people. Every person who contributes one dollar or more may sign and send the signature to the American Bible Society. Someone in your society can write the American Bible Society (450 Park Avenue, New York 22, N. Y.) and ask for a packet of signature blanks. Then you can think that you have had a share in spreading the Bible to the world. You will stand in the procession started by Mary Jones who so appreciated the Bible and wanted others to have Bibles also.



Sister Eva

## Sister Eva is a Baptist

by Dorothy Weeks

"Yes, I am a Baptist."

The patient woman smiled as she repeated this phrase over and over. She told us she was Eva Hertzner, a Baptist deaconess from Germany who was on a short visit to the United States.

We wondered about her denomination because of the simple habit she wore. The dress was entirely black, with long sleeves, a high neck and ankle-length skirt. A white starched cap almost hid her neat cropped hair. Black hose and shoes completed her costume.

She explained her wardrobe as she answered our questions. The uniform is what all Baptist deaconesses wear in Germany. It signifies their devotion to the work and tells which deaconess house they represent.

"Sister Eva," she said, "is what they call me in Germany and I want you to call me that, too." The name "sister" is given to all German nurses. Since every deaconess is a nurse, they use this title.

She began her career as a deaconess in 1933. At present she is on the administrative staff of Bethel House in Berlin. There she teaches classes in current events and related subjects.

As this consecrated woman brought greetings from the Baptist women of Germany, she gave encouragement that there will be missionaries from that country to some part of the world in the near future.

"We want to send missionaries now, but we can find no open door," she said sadly. "Soon we hope to have a young woman go as a missionary nurse to the Holy Land."

Though the German Baptists cannot send missionaries to the foreign fields, they can serve at home. The women have missionary groups for study and service. They always concentrate on missions in the homeland.

Deaconesses are representatives of the Baptist churches of Germany. These women go into the hospitals to work. There they try to minister to the souls of the patients as well as their bodies. The women also help with work in orphanages, girls' homes and other institutions.

The Baptist World Alliance built a home for elderly displaced persons in Munich. There is not enough money to buy furniture, so only the ground floor can be used. Fifty people could live there if the house was fully equipped, but only sixteen are cared for now. Deaconesses conduct this work, too.

Helping with organizations in the churches takes a lot of time, too. The deaconesses direct youth programs and advise other groups.

This seemed like a lot of work for the women to do, so we asked how many deaconesses there were in Germany.

"Almost six hundred," was the reply. "There are 318 living in Bethel Deaconess House in Berlin. In Hamburg 250 live in the Tabitha Deaconess House and two deaconesses live and work in Rhineland."

As she talked on, Sister Eva told of the hard course of study these women must take before they can become deaconesses. First a woman must feel called to this special type of service. After meeting certain requirements of health and education the candidate goes to live in the deaconess house. There she trains and studies for one year. After that she goes into nurse training for three years, then she serves as an intern for one year.

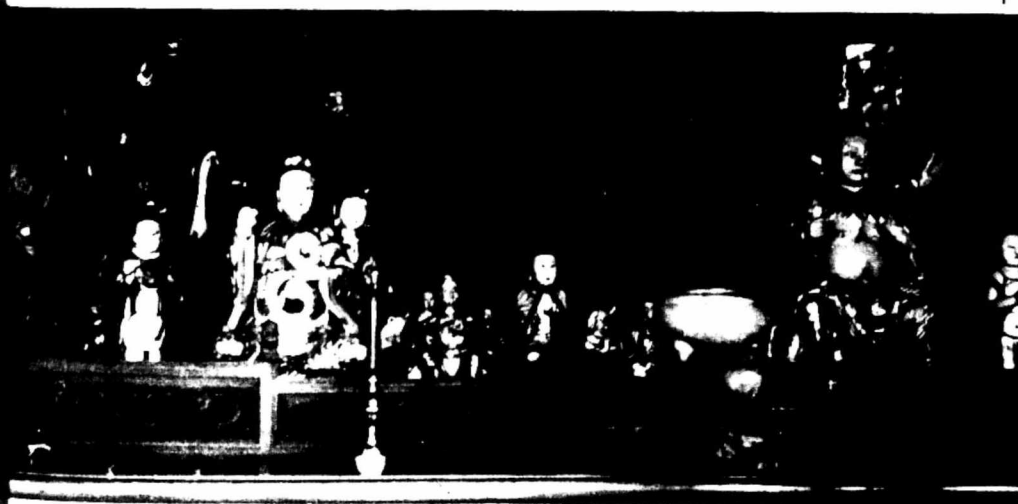
At the end of this period, the woman returns to the deaconess house for another

(Continued on page 11)



# Religion

IN FORMOSA



台南開山寺之塔

3

Some few people have faith in the Saviour like the young man that Missionary Oz Quick is baptizing 1. Most of the people bring offerings 3 of food and incense to the Buddhas in great temples like these with ornate pagoda tops in Tainan 2. Others worship before altars like this in the Temple of the Sun 4. The sun is represented by the marble ball in the foreground.

4



*Ripe rice stalks are flailed to harvest the precious grain*



*Everyone is interested in a successful harvest of rice, the staff of life for Taiwan... the refugee woman from China is tottering on her bound feet—she must have rice... and the street cleaner... and the shoe mender*



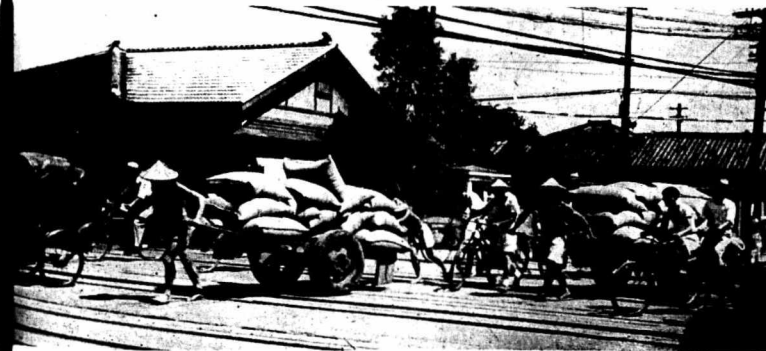
## Everyday Life FORMOSA



*Burton Holmes for Ewing Galloway*

*The women repeatedly sift the rice and slowly let it fall so the breeze will blow the chaff away*

*In Taipei city traffic the coolies strain with their loads*



## The "White House" of Korea

by Jewell Abernathy

WE get a wonderful view of the entire city from our new home in Seoul. I had an uncertain feeling about this "lookout tower" wondering if it detracted from my idea of architecture. But soon after we came here to live we announced this upstairs room the choice one of our house. When guests come we always point out the "White House of Korea," and usually there is some favorable reference to our Christian President Syngman Rhee.

Some time ago the Ministry of Home Defense suddenly announced they were taking over our church building (formerly a Buddhist temple) and the adjoining orphanage. The temple would be used for a repository where the remains of Korean war veterans were to rest. They needed

the orphanage for office buildings so they were taking over.

The superintendent of the orphanage came to Mr. Abernathy to tell him about what they were purposing to do. He immediately tried to get in touch with President Rhee. We had proper permission to use this temple until we could build our own place of worship. We have spent no little on repairs which we term "rent." The group moved into the orphanage, even though the 128 orphans resisted. Ten of them were struck by the guards, so finished up the day with bloody faces. The guards moved into the best rooms, leaving the children crowded beyond endurance.

Late that afternoon word came that Mr. Abernathy could have an interview with

### YOU CAN HELP KOREA . . .

Mr. and Mrs. Rex Ray, missionaries to Korea, stand beside the jeep they use to deliver warm clothing to the Korean people. The Ray's son, Daniel, is also a missionary there. The Koreans still need our aid to overcome the aftermath of war. Plan to send a box of clean, mended clothes to Korea soon. Ask your local postmaster for mailing instructions. Address your boxes to Rev. Daniel Ray, P. O. Box 35, Pusan, Korea. Send only money for relief to our Foreign Mission Board.



*Imagine having tea with the President of Korea! The Abernathys did and found Syngman Rhee a gracious host*

President Rhee the following morning at eleven o'clock. Immediately our advisor, Pastor Choi asked, "Mrs. Abernathy, wouldn't you like to go, too?" My reply was, of course, that I would. Pastor Choi and Mr. Ahn, the superintendent, went along too.

We started a little early the next morning since we knew the possibility of "Friend Ford" larking and the probability of being "held up" until the various guards telephoned to the White House office. The guards smiled and waved us on. How thrilled I was to be going to the White House and on business. The entire building was camouflaged but I even enjoyed that since it was in keeping with the times. The doorkeeper bowed and ushered us on to the next room. Our Korean helpers had to stay there since their names were not on the permit.

The large reception hall was decorated in good taste with hardwood, upholstered furniture. Pots of brightly colored flowers and beautiful Korean scrolls and pictures made us glad for a few minutes to loiter. Soon the secretary returned saying, "You are early, but the president wants you to come on in." Again we were bowed into the room.

President Rhee rose and came forward for a real Christian handshake. The three of us sat around a low table where fragrant Chinese tea was served. Pastor and Mrs. Ahn were the point of contact. He asked how they were. Then he said, "When will they be returning to Korea?" At this point it came natural to introduce the Eden Orphanage, since Mrs. Ahn is superintendent of the institution.

He had heard nothing even though the Korean papers were featuring the incident. He was quite indignant and called a White House policeman and requested that he go at once to make a complete investigation. He said, "It may become necessary for the Korean government to take over such buildings, but it must not be done in that manner." Then he sat down again to finish our visit.

I was glad to say, "You seem to be in better health and spirits than you were at the New Year's reception in Pusan last year." He told of the restful two weeks he and Mrs. Rhee had enjoyed in their rest home near Pusan.

Then I blundered by asking, "Do you feel hopeful for peace in Korea?" He seemed like a different man as he said, "How can we hope for peace when a million Chinese are 'digging in' in the north?" We left very soon. How Korea longs to be a united nation, free and at peace!

When we met our pastor again he asked, "How did you folks rate all that time? Most people have only five minutes and you have been in there twenty minutes." The attendants, servants and all seemed relaxed. Even "Smarts," the Pekingese poodle, was polite and gentle in his manners. I came away grateful for such a Christian leader in my adopted country.

I believe Syngman Rhee would prefer dying in an effort to save his beloved Korea, rather than to live if he could not help her.

### Sister Eva is a Baptist

*(Continued from page 6)*

year. There she completes her studies and decides if she wants to continue in the work.

The organization is entirely voluntary and the women may leave at anytime. With nurses' training and other special education, a deaconess can find other work easily.

But if the woman feels definitely she wants to go ahead with her profession, she is ordained by the church. After that she continues to live in the deaconess house and help with the activities.

"Our motto is 'Serve the Lord with Gladness,'" Sister Eva told us. And judging from her cheerful smile, her radiant testimony and keen sense of humor, we believe these women are serving God with joy in their homeland.



## Hints to Committee Chairmen

### To Stewardship Chairmen

June! Vacation Time! Camp Time! Stewardship Time! Every season of the year is stewardship time, and surely June brings its portion of opportunities to stewardship chairmen.

Because June is vacation time you will be thinking of stewardship opportunities for the young people. You will find it helpful to visit the young people's organizations with some stewardship thought attractively presented. You could tell a stewardship story, or teach a stewardship song, or play a stewardship game. You could present seasonal posters or favors with a stewardship message. Or, better still, you could lead the young people in making such favors or posters themselves. You could ask them to tell you what they have been learning in their stewardship programs, recalling a story, singing a song or repeating Scripture passages.

Summer is a good time for the study of stewardship books. This should be done in all organizations including the missionary society. If such classes are scheduled for July or August, you should begin your planning in June—ordering the books, enlisting the teachers and announcing dates for class sessions. Where the books in the WMU series have not been studied, by all means use them. If they have already been used, there are other good books for each organization. You will find both the WMU series and alternate stewardship books listed in the current WMU Year Book. A list of other stewardship books for reading and study is found in "The World in Books."

June brings the beginning of the camping season. You will be interested in seeing that members of your WMU organizations go to the camps provided for them in your state, district, or association. Then, there are camping opportunities for you. On the convention level there are the WMU weeks: At Glorieta, July 8-14; at Ridgcrest, August 5-11. At these there will be special conferences on stewardship and other program features to enrich your Christian experience and make you a bet-

ter stewardship chairman. Then, in your own state, district or association there is sure to be during the summer a camp or assembly or clinic which you should attend. These are planned to help you and other WMU leaders to be more efficient in your service—but they cannot help you, if you do not attend.

During June, plan to make the whole summertime a stewardship-time as you take advantage of every opportunity for stewardship study, stewardship promotion and stewardship enlistment.

*Mrs. C. D. Chairman*

### To Mission Study Chairmen

This is the final month of preparation for the alcohol study. If you still feel the need of extra help in addition to the sources already suggested in this column in April and May, write to your state Department of Education and inquire about the temperance education bulletins. Most of this material is priced and of excellent quality. States, however, vary as to the amount that is free. Some of the bulletins contain teaching units which you will discover can be adapted to your class.

Are you helping the counselors of the young people's organizations to get ready for the study of the community mission series during the last quarter? They will need materials for making many things such as a map of the community, a class scrapbook, posters and charts, a scale model of the town or community. If an opaque projector is used, pictures must be cut out and prepared. All this work takes time and cannot be left entirely for the members to do. With materials ready, the class can be led to use them profitably.

The older boys and girls and members of the YWA may want to undertake a limited survey of the community in which they live. In a large city, the territory would be restricted to the business district closest to the church or residence of the majority of the members. In a single afternoon the class can find out the number

of business houses such as furniture, drug and grocery stores, doctors' offices, picture shows, restaurants, liquor stores, factories, hospitals, schools and churches.

Suggest to the class that they visualize these facts by constructing out of cardboard and paper small buildings to represent churches, schools, hospitals, factories, etc. Print the number of each on the representative design. They may then be classified as good and bad influences in the community and arranged under two small banners, one bearing the words "Good Influence," the other "Bad Influence." Display in a conspicuous place in the church.

Lead the young people to make observations about housing in their own neighborhoods. If there is a minority group living within the area ask them to observe the streets to see whether they are paved like other parts of town. Let them look out for garbage, ask questions about police protection, and where people work. They may want to visit a public housing project to see how people actually live and care for them.

This type of "class participation" will require careful planning and supervision. It is a part of your responsibility in co-operation with the counselors, young people's director and the mission study committee. Naturally the teacher of every class is a vital part of these plans. She may be you or one of the counselors or another qualified person who has been chosen in consultation with the members of the committee.

Talk together about the possibilities for each class, work out carefully the details, then call on the members in the WMS to help you get these young people to their classes. Don't waste on empty chairs stimulating plans, well prepared teachers and good techniques. And don't waste on out-moded methods, dull teaching and inadequate preparation, open minds, adventurous spirits and warm hearts.

*Mrs. William McManis*  
MISSION STUDY DIRECTOR

### To Community Missions Chairmen

Turn your eyes toward the young people for the summer months. Vacation days are here, and boys and girls are looking for something to do. Even those who have summer jobs have leisure time, for no student demand their evening hours. Is your church providing anything in the way of recreation for your young people? If not, why not start something through your WMU community missions program?

Consider the idea of a playground or picnic area. Is there space on your church property that could be cleared? Volley ball, badminton, croquet, horseshoes are all games that do not require too much space. Some of your members may have the needed equipment and be glad to lend or give it to the church. An outdoor oven and lights for night use would add to the usefulness of the area. If space is not available at the church, perhaps a member or two has a big back yard they would open to the young people.

Find an attractive name for your playground area. One church called theirs "Happy Hollow." Work out a schedule for the different age groups to use the facilities. Also plan times for the whole family to play together. Your members can help with transportation, serve as hostesses, see that everyone finds something to do, and invite unchurched young people to join the fun. You could center your community missions activities around such a plan for the whole summer, and with sustained effort make a worthy contribution to the Christian development of your young people. The leaflet "Christian Recreation" (free from your state WMU office) contains other suggestions for your committee. These are for chairmen and for counselors only.

Are your eyes still on your young people? What better time than the summer months to lead them in effective Christian service in the community. Plan with the mission study chairman and the counselors for each of your young people's organizations to study its own book on community missions during the summer months. These books are written to help the young people understand community missions and knightly deeds and to inspire them to want to do something for others in their (See page 18)

# It's Happening Now!

BY MARJORIE MOORE ARMSTRONG

That girl you saw on the arm of Billy Graham, in the newsreel and television reports of his arrival in London for the three month evangelistic campaign this spring, is an M.K.\* from China and Montreat, North Carolina. Looking more like a bride than the mother of four youngsters, she is as much of a sensation in tired old England as the vigorous, eloquent young preacher himself.

For Ruth Bell Graham is proof that sincere Christianity may appear in gay colors, smart clothing, and vivacious personality. She is unquestionably her husband's greatest asset.

The week before Billy and Ruth Graham and their party sailed for England, my husband and I had a breakfast conference with them. Sitting next to her and talking for more than an hour I came to realize that she is an evangelist herself. She is enthusiastic about "Bill" and his unique mission on the earth. She relates the stories of conversions of criminals, tycoons, movie stars, and politicians, not as her husband's claim to fame, but as the incredible work of God through a man who is surrendered to his will.

"We are grateful that the Lord can use Bill to win so many people to Him," she says simply.

Born in Kiangsu Province, of Presbyterian medical missionaries, Ruth Bell was a student at Wheaton College in 1911 when she was eighteen. On a particularly hot September day, she emerged from the house where she lived, freshly bathed and decked out in cool white cotton, just in time to see a delivery boy in dirty jeans and sweaty shirt struggle up the walk with an overstuffed chair on his back. She was smiling at him when Billy Graham looked at this lovely "vision," and he never has forgotten it. From their very first date, they planned to be married after graduation.

When Billy was called to his first pastorate, they set the date. Her parents were living as retired missionaries at Montreat. Billy's parents lived near Charlotte. Billy

\*"Missionary Kid"

and Ruth were married on Friday the 13th, in August, 1943, in the native stone Gaither Chapel, Montreat. After a week at Blowing Rock, they returned to Illinois, and moved into an apartment near the church where Billy served.

When he resigned to join the Youth for Christ team in 1945, Ruth returned to Montreat. Their first daughter was born soon afterward, at Nashville, with Ruth's dad assisting. Billy got home from a Mobile preaching date forty-eight hours later!

An old weatherbeaten mountain home across the street from the Bell house attracted Ruth's attention. She talked Billy into buying it and an acre of oak trees with it, for \$3,500, and she set to work, with the help of a contractor, to make it into the home of her dreams. That's the Graham home today, but it may not be for long. The curiosity of summer tourists is forcing them up the mountain.

"I counted five Greyhound busloads in a single afternoon," Ruth told me, "and the children are beginning to get exalted ideas of themselves. Just as sure as I don my blue jeans to work in the yard, some stranger shows up with a camera! Of course, we are glad people like us and appreciate Billy, but when they come tromping through the house without even knocking . . . !"

Every nice day now, Ruth loads Virginia, Anne, Ruth, William Franklin Graham, III, and the dog Bebbazur into the jeep, and shoves off up the mountain to the family shack for an all-day picnic. When Billy is home, he loads his long legs up and drives the jeep himself, taking the family to the shack for overnight camping. "No lights, no plumbing, but we love to rough it," Ruth said.

Another problem is the mountain schools, she confided. Only Virginia (nicknamed "Ji-Ji" meaning in Chinese "little sister") is of school age yet, and so far she has been taught entirely by her grandmother, who taught Ruth and the other Bells in their China home. The Grahams covet the best education for the children.

(See page 16)

# Carver School of Missions and Social Work

by Emily Lansdell, President

Last month many Southern Baptists went to St. Louis for the Southern Baptist Convention and the annual meeting of Woman's Missionary Union.

The year before at Houston a committee was appointed by the Southern Baptist Convention to study the total program of theological, missionary and religious education as sponsored by Southern Baptists through the Cooperative Program. Probably this committee will report to the Convention in St. Louis.

It is not new for the school owned and operated by Woman's Missionary Union to come to the attention of the Southern Baptist Convention. In fact, the SBC had a part in the establishment of the school at Louisville. An old newspaper clipping in the school scrapbook, probably placed there by Mrs. McLure, the first principal, reads like this:

"The WMU appointed a committee and requested the Southern Baptist Convention at Savannah in 1903 to appoint a committee to consider the entire subject of location, curriculum, etc., of the Woman's Training School. These two committees deliberated jointly for one year and at the Convention in Nashville in 1904 reported in favor of leaving the Training School in Louisville, and the Southern Baptist Convention commended it to the support of all our Baptist people."

Times have changed since the days of Mrs. McLure. Recently the students of Carver School challenged the women residents of Williams Hall for a game of basketball. Williams Hall is a section of Mullins Hall, dormitory for men at Southern Seminary. Women students who are registered at the School of Religious Education and School of Sacred Music live in this hall.

In the early days women were not permitted to register in classes at the Seminary alongside the men, and now the Seminary has opened these two new schools

and invited women students not only to register for classwork but to live in Mullins Hall. The school of which Mrs. McLure was principal moved in 1940 and now even the name is changed to Carver School.

In early April, Kentucky Woman's Missionary Union held its annual meeting in Louisville. It was good to have women from over the state visit Carver School during their stay in Louisville. Kentucky women, particularly Louisville Baptist women, have supported the school in a remarkable manner. During the period of three or four years after the Training School was started but before south-wide Woman's Missionary Union undertook its support, Louisville Baptist women championed the cause and kept the school going, bearing its expenses and responsibilities.

After the school was officially organized in 1907 under the sponsorship of Woman's Missionary Union, Kentucky women continued to support the school. During its first years they gave to the operating budget more than the other states and generously contributed to the building fund in 1916. At the annual session of the Board of Trustees last February Kentucky Woman's Missionary Union entertained the group at a lovely dinner in the school dining room.

Mrs. George Ferguson is executive secretary of Woman's Missionary Union of Kentucky and a graduate of the Training School. Her daughter, Miss Marjorie Ferguson, is a member of the graduating class this year. She and her classmates will be the first students to graduate under the new name of the school.

The graduating exercises will be held on May 20 with Dr. Baker James Cauthern as commencement speaker. Miss Juliette Mather, a graduate of the school who has devoted her life to missionary education and who has just returned from a trip around the world, will be the speaker for the annual vesper service on May 19.



From Ted York  
Tampa, Florida

The prayer calendar in *ROYAL SERVICE* is the most valuable part of the whole magazine to us. We are always so grateful when our names are there. Sometimes we haven't even realized it was our birthday, and then something happens that lights up the whole day, and we remember it and people all over the South are praying for us.

On Mrs. York's birthday, we had thought, "We haven't done anything by way of relaxation for months. On this birthday let's pack a picnic lunch and go to the beach and rest for a few hours at least." But Mrs. York woke up that morning with a burden on her heart for three women with whom she had been dealing for some time. She agreed that she could not go on the picnic, so instead she called on the three women, and all of them confessed Christ in turn, as she called on them.

Then something happened on my birthday. A certain young Italian boy had been in the mission participating in different activities quite regularly. Then suddenly he had dropped out of things. I tried to be friendly with him when I saw him on the street and on the rare occasions when he came to the playground, but the boy was very obviously avoiding me. As time passed, one day I realized that I hadn't seen him for months, and then saw him coming down the street. The boy deliberately turned to go down a side street so he would not have to speak to me.

Then came my birthday, and being Sunday, as a busy pastor I hadn't even had time to realize the occasion. I was in the middle of the church service that was progressing in usual fine fashion when I looked out and saw the boy. That very morning he came, confessing Christ as his Saviour before all the congregation. It was my birthday and people had been praying for me and for our work, and in answer to

those prayers the boy had courage to come.

There is great need in this Tampa mission for a new church that will be adequate for the growth of the work. We believe that if people will pray with us the Lord will continue the work which he is doing in the hearts of the people and will make the adequate new buildings possible.

From Mrs. Quinn Morgan  
Tamale, Gold Coast, Africa

We opened the Tamale Station in the Northern Territories of the Gold Coast in June, 1951, and began working both with the Yorubas, the foreigners there, and the Dagombas, the nationals. The Yorubas already had an organized church but did not receive their first trained pastor until 1952.

The Dagombas, of course, have not yet been organized into a church group much less into the various church organizations, but soon we plan to begin a church building in which they can worship. The few Dagomba Christian boys attend the Yoruba church and the Yoruba worker preaches in the numerous villages around Tamale.

Please pray for the work in this new area.

## It's Happening Now

(from page 14)

Ruth is fortunate to have her parents as "baby-sitters." For weeks at the time, Dr. and Mrs. Bell take care of the Graham foursome to permit Ruth to take part in the crusades. It was Ruth who named the radio and television program, "The Hour of Decision," and when she must remain at home, she never misses it.

When she accompanies Billy, she sits on the platform during the services, and retires with the other leaders to counsel those who make decisions for Christ. She is equally at home with the street urchin or the member of Parliament. Her cosmopolitan background gives her poise that helps Billy when they are entertained by the world's great.

Demure and trim of figure, Ruth Bell Graham is a good match for her husband. Hazel eyes and rich brown hair that needs no permanent, wide generous mouth and sound teeth suggest a beauty that is born of health and good grooming. And she is every inch a missionary!

# Our Young People

by Margaret Bruce

## It Pays to Advertise

There are twenty-six mountains in Colorado that are higher than Pike's Peak. You may be able to name some of the higher ones, but none of them is so well known as Pike's Peak. Why? No chamber of commerce has given them as much publicity. It pays to advertise consistently and intelligently.

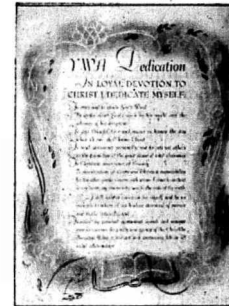
YWA Conference at Ridgcrest is scheduled for June 10-16, and at Glorieta, August 19-25. Have these been advertised in your church? Have you seen the poster on your bulletin board giving the dates? Posters were mailed from the state offices to all YWA counselors. If your counselor did not receive a poster, notify your state young people's secretary.

Dr. Penryse St. Amant, professor of church history at New Orleans Seminary, will be the Bible Hour speaker at Ridgcrest; and Dr. Henry Turlington, professor of New Testament at Southern Seminary, will conduct the Bible Hour at Glorieta.

Vesper leader at Ridgcrest will be Mrs. Ruth Stull, former missionary to Peru and author of *Sand and Stars*. Mrs. Wilfred C. Tyler, professor of Old Testament at Blue Mountain College and recording secretary of Woman's Missionary Union, will be the vesper leader at Glorieta. Many home and foreign missionaries and denominational leaders will be at both assemblies. Help advertise these conferences and urge the young women in your church to attend. Write to your state young people's secretary about travel plans for your state delegations.

These conference days will be meaningful ones, and will help many girls to find a real purpose in life. Make a wise investment in the life of young women by sending or helping to send them to Ridgcrest or Glorieta.

The YWA Dedication has just been printed on heavy paper attractively bordered and suitable for framing. Many mis-



sionary societies, counselors, and others will want to give copies to the members of Young Woman's Auxiliary in their churches. These may be ordered from Woman's Missionary Union, Birmingham 3, Alabama, for 25c each or \$2.50 a dozen.

A public presentation of the dedications can be most effective, and will give others a better understanding of Young Woman's Auxiliary. Have seven young women quote the different sections or have one quote them all. As the different sections are given, the following hymns may be used:

To pray and to study God's Word ("Sweet Hour of Prayer")

To study about God's work ("Christ for the Whole Wide World")

To give thought, time and means ("Give of Your Best to the Master")

To total abstinence ("Yield Not to Temptation")

To Christian observance of Sunday ("O Worship the King")

To consideration, gentleness and Christian responsibility ("I Would Be True")

I will seek to maintain for myself and be an example to others of the highest standard ("Let Others See Jesus in You")

Advertise Young Woman's Auxiliary and let everyone know of the many helpful features which this organization offers its members.

## Texas

The WMU of the Highlands Baptist Church, La Marque, gave a typical Creole supper for both the day and BWC circles. After the supper the president of the WMU taught the mission study book, *In Evangelist's Country*. Twenty-nine women attended.

Highlands Church was a mission of the First Baptist, La Marque (and a Texas City Mission venture). It was also celebrating its first anniversary. The BWC has ten members and is less than a year old. They are members of the Galveston County Business Woman's Federation, which has grown from three to seven circles in three years.

## Kentucky

A joint BWC-WMU meeting was held at St. Matthews Baptist Church, Louisville. The guests were served a pot luck supper.

Included among the speakers were: Miss Grace Chen, China, now a member of the faculty of Carver School of Missions and Social Work; Mrs. Emanuel DeHunsi, Nigeria, a University of Louisville student whose husband attends Southern Seminary; and Miss Dorothy Mallau, Berlin, Germany, a student at Carver School.

Grace Chen (China), Mrs. Emanuel DeHunsi (Nigeria), Dorothea Mallau (Germany)



## Alabama

"Best ever" were the comments of the seventy-one people from twenty-four of the thirty-one federations at the BWC Clinic in Montgomery. Federation presidents, advisers, and state officers were invited and a few others came in for a "look-see."

The program, with its theme, "Weighing My Service for Him," included conferences for BWC presidents conducted by Mr. Fred Kilgore and for BWC advisers with Mrs. R. S. Marshall in charge. During assembly periods there were discussions on enlistment, stewardship, mission study, community missions and good programs.

Recreation? Yes, indeed!! A delicious meal was served from table decorated with Mexican and South American curios. Marilyn Hicks made a beautiful senorita as she led in Spanish songs during this period.

Marjorie Smith, Alabama young people's secretary, in Guatemalan costume, brought inspiration as she spoke on her trip to South America, illustrating her messages with her colored slides.

## To Committee Chairmen

(from page 13)

community. They will enjoy reading the books. Each book in the series has a teacher's edition which is essential for an effective study. Both the pupil's books and the teacher's editions are available from your Baptist Book Store.

The community missions series for young people includes:

For Sunbeams—*David and Jane*, Parrish, 40c and 60c (teacher's edition);

Junior GAs and RAs—*The Secret Next Door*, Freeman (available after June 1, 35c and 35c for teacher's edition);

Intermediate GAs and RAs—*Let's Go Exploring*, Wagon, 35c and \$1.00 (teacher's edition);

YWAs—*Within Our Reach*, Johnson, 35c and 35c (teacher's edition).

All of our young people's organizations are being asked to study these books this summer. Won't you see that your young people join in this study?

*Edith Stokely*

COMMUNITY MISSIONS DIRECTOR

## Circle Program

BWCs use program material on page 22.

## 150th Anniversary British and Foreign Bible Society

Sing: "Holy Bible, Book Divine."

Read: Mark 4:1-20. Compare the Bible to the "seeds" that were sown, showing the fruits of the Word when it is accepted and when it is not.

### The Book of Books

Within this ample volume lies  
The mystery of mysteries.  
Happiest they of human race  
To whom their God has given grace  
To read, to fear, to hope, to pray,  
To lift the latch, to force the way:  
But better had they ne'er been born  
That read to doubt or read to scorn.

SIR WALTER SCOTT

Sing: "Thy Word Have I Hid In My Heart"

Prayer that we may help spread the Word throughout the world.

Tell article "From the Bible, London," page 4 in this ROYAL SERVICE, and "The Gospel Invades Taiwan," page 1.

Tell from June *The Window of YWA* "An Amazing Success Story" and "Grandmother Espinoza."

Or  
Read and discuss from June Tell  
"It All Began With Mary Jones."

Or  
Tell from June *The Commission* "Bibles for the Whole World."

And  
Tell from June *Southern Baptist Home Missions* "God's Word and Missions."



## Our Thanks to You

Mr. and Mrs. Sam T. Mayo asked ROYAL SERVICE to express gratitude for the generous response made to the needs of the migrants as suggested in the February issue. The many packages received will be most valuable in the work. Before sending more packages write to Mr. Mayo for mailing directions. They will be on the field and packages could be sent direct. Letters should be addressed to Mr. Sam T. Mayo, 161 Spring Street, N. W., Atlanta 3, Georgia

# Amoy Street Baptist Church

TAIPEH, FORMOSA



*Friends gather to talk before the service*

*A quartet sings a selection and then Pastor Yang gives the morning sermon*



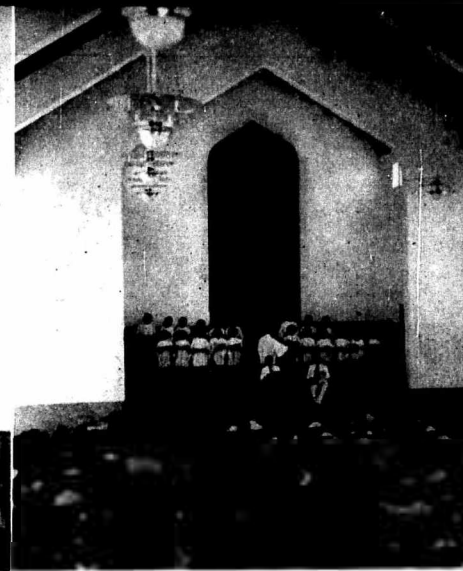
FROM the beginning as a small mission to a beautiful new building—that is the story of Amoy Street Baptist Church. But this does not tell of the sacrifice, prayers and hard work that went into its making.

Begun in 1950 through the leadership of Miss Bertha Smith and Pastor Yang to interest the students at the two national universities, and to have an afternoon Sunday school for the children, enough people were reached to organize as a separate body on July 5, 1951 with missionaries Oz and Mary Quick sent to lead in the work.

Now more than 200 are members with two Sunday schools held each Sunday, average attendance 300-500 in the morning and 250 in the afternoon. There is also an English class, Miss Josephine Ward, teacher. In addition to other church organizations there are forty in the WMS. The weekly program: Monday, home prayer meeting; Tuesday, class for baptism candidates, and English Bible class (Miss Ola Lea, teacher); Wednesday, church prayer meeting; Thursday, home prayer meeting, and Bible class for church members; Friday, choir practice; Saturday, Sunday school officers and teachers meetings.



*Missionary Carl Hunker baptizes a candidate*



*The choir sings a special musical number*

Seeing their mission opportunities, the people have led in establishing a chapel across the river, and help teach in the Sunday school.

Amoy Street Baptist Church is perhaps the most beautiful building for a church on the island of Taiwan. It was begun and projected by Oz Quick. The largest attendance in the old building, packed to the doors, was about 200; now there are 300-350 every Sunday. The first service was held there on the second anniversary of the church, July 5, 1953.

The building has cost \$21,000 but the people have paid about \$2,500 and hope to pay \$7,000 through a budget plan covering the next ten years. Monthly offerings are around \$100 which means a monthly payment of \$10. This is a heavy obligation but again, with prayer, and sacrifice, Amoy Street Baptist Church will advance in its work for the kingdom.



*Every head is bowed in prayer*





Theme: A Sinful World—A Sufficient Saviour

## Program

## Proclaiming the Saviour Formosa

by Juliette Mather

### Program Plans

BY ALL MEANS, have a large map of Taiwan, which can be seen by your entire Woman's Missionary Society audience. The Royal Ambassadors could make this in connection with their Ranking System, or the Girls' Auxiliaries as part of their Forward Step activities or paste inside covers of this ROYAL SERVICE on cardboard. Have ready markers, as suggested within the program, to indicate the different cities in which we have mission work.

If you wish to study a bit more about Buddhism, ask our Foreign Mission Board, Box 5148, Richmond, Virginia for the free leaflet "Your Religion." The Board will also send you free copies of "The Impact of the China Tragedy."

You will want to have for your program large letters N-O-W, which will be put up across the map, as the different talks are made on needs, opportunities, and witnessing. The big word NOW should show up very plainly, when the program talks are completed.

If you wish, you can add some other words, as well as just these capital letters. For instance, you could have the word NEEDS put up, or NEGLECTED, or OPEN DOORS, or WIN, as the different women are talking, and as these words show up in what they are saying. But the prime plan is to have the word NOW show very plainly across the map of Taiwan.

These words to "God Bless America" may be sung by a soloist, or may be written on blackboard or mimeographed so that all may join in the singing. The words were written by two of our missionaries in the Orient.

Miss Mather, editorial secretary for Woman's Missionary Union, gathered much of this program material while visiting the mission fields on her world tour last fall.

*"God bless Formosa, Isle of beauty!  
Stand beside her, and guide her,  
Through the night to the light,  
That's from thee*

*From the mountains to the ricefields,  
Through the palm trees to the sea,  
God bless Formosa and make her like thee."*

If you are serving refreshments, you will, of course, want to serve tea because tea has been supplied to America by Taiwan for years.

### Program Outline

**Hymn:** "Jesus Saves"

**Prayer:** That we may realize now the Saviour is sufficient for all the needs of Taiwan.

**Devotional Period:** Making An Idol

**Talk:** Beautiful Island

**Solo:** "God Bless Formosa"

**Talks:** History of Taiwan  
Needs  
More Missionaries Came  
Map Study  
Neglected People Without Christ  
"See God Place"

**Hymn:** "The Kingdom Is Coming"

**Prayer:** That we may help to bring in Christ's kingdom in Taiwan now.

*This Taiwanese man kneels before an idol, throws two pieces of bone, then repeats something. But they do not tell the way he wishes so he might know his prayers will be answered. He goes away still heavy hearted*



### Devotional Period

#### Making An Idol

*Read Isaiah 44: 12-19*

Way back in the Old Testament days Isaiah the prophet recorded God's words of challenge. Jehovah called for people to declare his message. He knew people were worshipping idols and described the making of idols.

In Taiwan one can see this description given by Isaiah in action. With chisel and knife men carve the face and figure of idols from wood. Other men paint the idols with red or blue or green or white paint and trim them with gold. When done, they are ready to be bought and taken home or to a temple to be worshiped.

*Read Romans 10:13-15*

But people still need and want to know the true God and his son Jesus Christ.

#### "Beautiful Island!"

The Portuguese sailors who first saw this fat banana-shaped island lying like a leaf on the Pacific Ocean, cried out, "Ilha Formosa!" So the name remained Formosa, beautiful island, until China received it back in 1945. Now the preferred name is Taiwan, which means "terraced bay." Here is Free China under the Nationalist government in exile led by Presi-

dent and Madame Chiang Kai-shek. The island population has swollen with refugees from China mainland to be some eight or nine million.

The climate is temperate to tropical for one passes the monument to the Tropic of Cancer just outside of Chiayi (Jya-ee). Two crops of rice can be grown and in some places a third crop of sweet potatoes can be harvested so Taiwan can feed her population and export some rice also. But the mountains limit the acres which can produce and life is not easy for farmer or city dweller.

There are many fruits grown on the island—bananas, pineapples, papaya, pomelo and other citrus fruits. Flowers are plentiful with a little encouragement and there are orchids—five hundred varieties.

But the island is only ninety miles wide at the widest point and two hundred and forty miles long, about one fourth the size of Alabama or one half the size of South Carolina. With so small a space further cut by rugged mountains which occupy three fourths of the land area, farming life is crowded. Tenant farmers have recently received some lightening of their burdens in laws which make it illegal to charge more than 37.5 per cent of their crop for rent. America is helping the food production by her Joint Commission on Rural Rehabilitation and by the Mutual Security Administration.

## History of Taiwan

The history of Taiwan shows that Chinese trickled into the island from the sixth century on. They wanted the island part of the Chinese Empire until the Dutch occupied it in 1624. In 1661 a great Chinese hero-patriot, Cheng Cheng-kung, now worshiped as a god, took control and it was held until 1895 when it was ceded to Japan. Meanwhile the early Chinese had moved back into the mountains and their descendants are the 200,000 tribespeople of today.

In 1895 they resisted the Japanese rule and declared the island a republic, the first in Asia, but in a few months the superior military force of the Japanese conquered the island. Japanese was made the national language. There were frequent tribal uprisings during the years of Japan's occupation until at the end of the second World War Taiwan and the Pescadores were returned to China.

In December 1949 the Chinese government withdrew to Taiwan. After some grievous difficulties the Nationalist government has developed a fair and efficient government with land reforms, improvements in industry and educational programs and greater measures of self-government through elections held in the democratic way.

## Needs

Taiwan needs the gospel. For ninety years the only evangelical missionaries were Presbyterians who built up some churches, a school for boys and a school for girls, two seminaries, publication work, and two hospitals. But as with Southern Baptists there were never enough missionaries to reach the entire population.

When Red China was closed to missionaries, many denominations realized that missionaries speaking Mandarin could go to Taiwan. Now there are some thirty different denominations working on the island with about 275 churches and 70,000 followers. This includes Catholics, Seventh Day Adventists, Lutherans, Evangelical Alliance, Youth for Christ missionaries and so on. In the number Southern Baptists have twenty-five missionaries, eleven organized churches with twenty-four preaching places and a seminary.

Southern Baptist work was started in 1948 when the Frontier Mission Committee of the China Baptist Convention asked the elderly Reverend M. T. Yang to go to Taipeh (tai bay). A member of North Gate Baptist Church in Shanghai and also two women had made a visit and returned a favorable report so the Frontier Mission Committee sent Pastor Yang. Seeing the need Pastor Yang sent for Dr. C. L. Culpepper, Sr., to come and buy property in Taipeh. A valuable four story building well suited to Southern Baptists' needs was found for \$20,000, but Dr. Culpepper had been given only \$10,000. He cabled the Foreign Board in Richmond, but when the reply came the chance was gone.

If only Southern Baptists could have money enough at hand to fulfil needs at the moment! It was a long time before even a house was available after that piece of property could not be bought.

## More Missionaries Came

Miss Bertha Smith next came from China in 1948. She rented a Japanese-style house and with Pastor Yang started Southern Baptist work on Taiwan. She began by giving out tracts, inviting people to come to worship. Sometimes she would sit down by a bus stop and read one of the tracts. A crowd would gather around saying, "Look at the foreigners reading Chinese!" She would look up and say in Chinese, "Would you like to know what I'm reading?" Then when she gave away

Choir at the Taichung church



one, all the others wanted copies too. Miss Smith and Pastor Yang put up a sign on their rented quarters on the main street and a cultured Chinese young woman saw it. She stopped to ask what time church was held. "Come in," said Miss Smith, "and we'll have it now." So they did. The young woman had heard the gospel only once as she was leaving China. Miss Smith showed her her need of a Saviour, explaining so carefully that by the Holy Spirit's power, Miss Wang received the Lord and went away rejoicing. From that beginning the work grew.

At first there was fear that Taiwan would be lost to the Communists but Miss Smith stayed on anyway. After six months she and Pastor Yang rented an old Buddhist temple. It opened in April 1949 as a Baptist chapel where the Word of the Lord could be preached and explained. By September a church was organized there. Gradually other missionaries came from China—Miss Marie Connor, Miss Olive Lawton, Miss Clifford Barrett, Miss Ola Lea, Miss Helma Williams, and Miss Mary Simpson.

In the spring of 1951 Dr. Carl Hunker and the Reverend Oz Quick came to hold evangelistic meetings. Seeing the great need, both felt led to return with their families. Miss Adie Cox arrived in the summer of 1951 and Miss Irene Jeffers and Miss Mary Demarest that fall. So the workers grew in number and spread out to different sections of Taipeh and then to different cities. Now there are Southern Baptist missionaries in seven principal cities.

## Map Study

(Use map and put some mark at these cities as they are named—a bit of bright red ribbon or a colored cross on a piece of white paper will show up well.)

**Keelung (jilung)**—population 200,000, main port in north; two Baptist churches; missionaries Dr. and Mrs. R. L. Bausum. Dr. Bausum goes in to teach at Seminary regularly also.

**Taipeh (tai bay)**—population 570,000; free China's capital. Here our missionaries must concentrate for the fifty students in the



Above: Bamboo chapel at Chia Yi, Taiwan  
Below: Olive Lawton (left), Clifford Barrett (center) and members of Chia Yi church

seminary. Missionaries: Dr. and Mrs. C. L. Culpepper, Dr. and Mrs. Carl Hunker and Miss Martha Franks with Dr. Y. K. Chang teachers. The University of Taiwan and Teacher's College are in Taipeh also, and Miss Lea, Miss Inahelle Coleman and Miss Josephine Ward work with students.

**Hsinchu (sindzu)**—population 200,000; Dr. C. L. Culpepper, Jr. lives here, about 50 miles from Taipeh and goes in to teach. Mrs. Culpepper works in the two churches as do Miss Irene Jeffers and Miss Mary Demarest.

**Taichung (tai-jung)**—population 200,000; Mr. and Mrs. Max Pettit are our missionaries in Taichung. There is also a chapel where they minister at Chang Hwa. This chapel was begun by the Taichung WMS.

**Chiayi (ya-ee)**—population 200,000; Miss Olive Lawton and Miss Marie Connor are our only missionaries. There is a big Catholic church with several nuns and



The "See God Place" at Sun Moon Lake and the 365 steps one must climb to reach it

priests, and Lutherans have started a seminary here

**Tainan** (*tai-nan*)—population 240,000; Miss Pearl Johnson is the only Southern Baptist missionary with a church and a chapel in this city.

**Kaohsiung** (*gao-shung*)—population 300,000; fifteen missionaries of all beliefs. When Miss Clifford Barrett and Miss Lawton went there in October 1950 they were the first missionaries there of any denomination. Now Miss Clifford Barrett is alone in our mission, while two young women co-workers, Miss Lorene Tillford and Mary Sampson, are on furlough.

### Neglected People Without Christ

What or how do the people worship with so few churches of any kind? The majority are Buddhists. Most fear evil spirits. There are some 3,500 Buddhist temples on the island. Some are ornate, beautiful, open temples trimmed with exquisitely careful carvings, attractively painted with red lacquer and gold leaf, sheltering a few large idols. Some are small dark buildings with cluttered idols,

unkept looking. But everywhere the incense burns and offerings are given.

On the way up to Sun Moon Lake, main source of hydroelectric power for the island, one passes several special worship places as well as many small temples. At a vantage point where the first rays of the sun would fall as it comes up over the mountain and shines into the valley is the Sun Temple. The building is only a shelter on three sides so that the sun can shine in. There is no figure to worship, only the Chinese character for light, in black on a pink piece of paper about the size of our usual typewriter paper. But fresh flowers are placed on a shelf under the character every morning and long incense sticks burn to repeat the prayers of these who have stopped to worship.

One large worship center was built in honor of Fung Wu. It stands in a great park-like area and is architecturally beautiful with intricate carvings on the roof and gable ends. There are rich murals depicting the story of this hero elevated to the place of a god.

Fung Wu was one of the tribal leaders who decided the custom of headhunting was wrong. He taught, he talked, he pled and for some time managed to keep his



A tribal chief, his wife and daughter

tribe from killing a person just to secure the head as a trophy. At last he could no longer restrain his people but he did exact the promise that there would be but one head added in this hunt. Then he agreed to helping them find the person, saying they would find a man in a red coat at a certain spot whose life they would easily take with little bloodshed.

The tribesmen set out. They found a man sitting quietly beneath the tree agreed on. Quickly they struck off his head only to discover they had killed their beloved tribesman leader. They were heartbroken and were done with collecting heads, but the worship of that brave man who gave his life to stop an evil habit does not bring salvation to them. There is salvation in only one name, the name of Christ.

### "See God Place"

Another temple is the "See God Place" reached by climbing 365 steep steps up from the lake. Here is a plentiful supply of thin paper with Chinese characters imprinted and squares of gold leaf laid on to please the idols. These are bought and burned at the temple with its several idols crowded together.

To stand and watch a woman in clean unwrinkled white gown bow and call to

the god before whom she bows is to feel the need of giving the knowledge of Christ. To watch a man in blue cotton Chinese gown throw two pieces of curved bone again and again waiting for them to fall in a way to please the idol before which he bows is heartbreaking. To see him pay money to the priest and go away still in the darkness is in yearn to tell the story.

This goes on day after day, hour after hour, over the island of Taiwan while Southern Baptists delay sending more than twenty-five missionaries, more money for churches, for the needed seminary buildings, for the new camp grounds being developed, more prayers to make our work truly effective.

Sing "From Greenland's Icy Mountains," stanza two, changing the word "blindness" in the last line to "hunger."

### Opportunities

As the need is grievous, the opportunities are glorious. Any day new missionaries can be appointed, and arrive in Taiwan, can learn the language and be ready to serve, the number of our churches can be doubled, trebled, quadrupled according to the increase in missionaries. By 1955 we will have some graduates from our seminary in Taipei ready to go out and preach constantly, not just over the week end and during summer vacation.

There is opportunity to work with students in Taiwan University and Teacher's College. These will be tomorrow's leaders in China, even on the mainland if God so wills. Miss Lea, Miss Coleman and Miss Ward live near the campus and hold fifteen meetings a week in their home but they need a real student center to dignify their work for God's glory. Now on Sunday mornings they turn their living room-dining room into a church. It is an English-speaking congregation of faculty and students, crowded together, some sitting out of sight of the speaker because of lack of space. We have bought a lot and are now waiting on sufficient funds with which to build the needed student center and church.

Sunday afternoon the same house and yard swarm with 800 to 1000 children for Sunday school. The principal is Miss Ward. The teachers are devoted young people. They sit on rocks when folding chairs are



KAOSHUNG, TAIWAN—(top) The Kaoshung Baptist Church is begun. The finished building (second picture) is dedicated in a special service. James Hwang leading the singing (third picture). Children gather to play in the back yard of the church (bottom picture).

all used up. They sit in the shade of a garden trellis. They sit at the sides of the house. One group sings "Jesus Loves Me" while another sings, "Climb, climb up sunshine mountain" and the two tunes overlap in the air and in the ear but they sing on unmindful. What additional opportunity a real Sunday school building would give for presenting the Saviour in a meaningful manner.

### The "Little Ridgecrest"

The "Little Ridgecrest," Ling Tou, only a few moments by car or bus from Taipei gives wonderful opportunity for groups of young and old to hear the gospel in Christian atmosphere, warm enough to encourage confession of faith or to develop in Christian graces.

A tribesboy somehow came to the camp with friends from the government boys' school to which he had made his way. His mother dying had said to him, "Never forget your mother's love." His father married again and life was hard. Then his chance came to go to school. At that time it was possible for missionaries to preach in the schools and he heard the gospel. He signed a decision card and started going to our Kaoshung (gau shung) church. At camp he learned God's will for his life. His own people have no written language, but he will go and "tell them the love of Jesus is greater than even a mother's love."

What an opportunity to help such a young man through college and seminary and back to his tribespeople—opportunity for prayer and interest and money.

Another boy at camp testified he had sworn to kill the man who had killed his father. He went to do the murder and discovered the man had become a Christian. He could not kill him but had still held hatred in his heart. At conference he gained grace enough to forgive. What an opportunity to heal the old hatreds between tribespeople and others, as we give and pray and tell the gospel message.

### From the Humblest to the Highest

Another opportunity comes to us through the Nationalist Women's Anti-Aggression League headquarters in Taipei. Madame Chiang Kai-shek asked our mis-

sionaries to lead the fifteen minute devotional period once a week for three different groups of women. These are representative Chinese women from the humblest to the highest. Most are not Christian, but the Madame has the devotional period regularly. The women give their time and money to making one hundred complete outfits for the soldiers every week.

This gives our missionaries contacts which often lead to invitations to enter new homes. They give out gospels and tracts and already the brief fifteen minutes have proved valuable. Several of the women are coming to worship services at our churches. One whose husband is a Christian had always hated the blessing in her home and resented the conversations in which her husband "talked as if I'm a heathen." She admitted, "I did not want to be a Christian, but today I want to be."

There are innumerable opportunities to teach English and many come to the English Bible classes also.

The Woman's Missionary Societies organized in the churches and chapels are zealous in holding home worship services similar to our cottage prayer meetings but evangelistic in purpose and message. These give our missionaries opportunity to reach more people for Christ.

Every missionary needs more than the usual hours in the day to do all there is to be done. They are working too hard for their physical strength "to buy up" the opportunities except that the Lord strengthens them in answer to our prayers.

### Witnessing Now

These opportunities will not wait indefinitely. Southern Baptists must wake up quickly and give the money to build churches while the people want them. The uncertain future does not promise time for delay in winning these lost to Christ. One can see a change in the temper of the people already. When they first came from the mainland they were bewildered refugees, frightened. They had run great risk to escape from China. They had left their gods on the mainland.

But all too quickly for our small missionary effort, they are becoming accustomed to life in Taiwan, finding new temples, settling into routine life. Now

We sometimes forget that with all our human endeavor, we are finite. Patriotism is not enough; we must cling to God and be led by him. So our women are not only working together, but praying together too.

—Madame Chiang Kai-shek

the great crowds do not come seeking, they must be sought. Today is our day to give the gospel. Hearts will harden, opportunities will be gone and needs will not be met if we move slowly into Taiwan.

Our prayers can supply the missionaries needed. The single women missionaries serve valiantly, but five men are not enough to supply the present number of churches or to enlarge that number. Warmhearted new Christians need much help in development in service and spiritual power. We must pray that God will call Taiwan young people into Christian leadership.

Now is the time for our enlarged gifts to be useful in winning Taiwan to the Lord. Now means today, not a year, not five years from now. "Today if you will hear his voice, harden not your heart." Now is the day in which salvation can come to Taiwan.

### AUDIO-VISUAL AIDS FOR JUNE

by MILDRED WILLIAMS

The filmstrip BAPTIST MISSIONS IN SOUTHEAST ASIA and the motion picture THEY THAT WERE SCATTERED ABROAD present a survey of Baptist mission work in the new areas: Malaya, Thailand, Philippine Islands, and Taiwan.

If desired, only the frames presenting the work in Taiwan may be used with this month's program.

BAPTIST MISSIONS IN SOUTHEAST ASIA has 48 frames, is available in color, and may be purchased for \$5.00.

THEY THAT WERE SCATTERED ABROAD runs for 24 minutes and rents for \$5.00.

Order from Baptist Book Store

# Pray Ye

by Mrs. Elmer W. Brillhart Oklahoma

"Prayer is laying hold on God's highest willingness."—BISHOP TRENCH

**1 Tuesday** "My people shall be satisfied with my goodness, saith the Lord"—Jer 31:14 Mrs. P. S. Cuevas, Albuquerque, N. M., ev. among Spanish, Miss Theresa Anderson, Manila, P. I., ed. ev., Miss Olive Riddell, China, em.; Mrs. George R. Martin, President and WMU Annual Meeting, May 30-June 1, St. Louis, Mo.

**2 Wednesday** "With him is wisdom and strength"—Job 12:13 Mrs. Andrew Foster, Pollock, La., ev. to migrants, Mrs. J. B. Gaultney, Eku, Nigeria, ev., Miss Cornelia Leavell, Honolulu, T. H., ed. ev.; Southern Baptist Convention, June 2-6, St. Louis, Mo.

**3 Thursday** "The Spirit itself maketh intercession for us with groanings which cannot be uttered"—Rom. 8:26 Mr. Robert Mackett, Sells, Ariz., Indian interpreter, Rev. Rafael Ocaña, Caibarien, Cuba, Mrs. F. T. Woodward, Honolulu, T. H., ev.

**4 Friday** "Our God shall fight for us"—Neh. 4:20 Rev. A. L. Jarrett, Chattanooga, Tenn., Mr. W. H. Wilson, Macon, Ga., ed. ev. among Negroes, Mrs. Carlos Pierson, Oklahoma City, Okla., ev. among Spanish, Rev. C. R. Bumpus, Sao Paulo, Ian. sc., Mrs. David Meun, Recife, Brazil, ed. ev., Mrs. C. W. McCullough, Kingston, Jamaica, ev., Rev. D. Bejarano, Artesia, N. M., em., W. Don and Myra Joyce McCullough, MF

**5 Saturday** "They that plow iniquity, and sow wickedness, reap the same"—Job 4:8 Mrs. W. D. Moore, Rome, Italy, Rev. Carlos Tellez, Cartagena, Cuba, ev., Miss Stella Austin, Agbor, Nigeria, \*Mrs. E. L. Copeland, Fukuoka, Japan, ed. ev., Mrs. A. J. Glaze, Jr., San Jose, Costa Rica, Ian. sc.

**6 Sunday** "Let them that love thy name be joyful in thee"—Psalm 5:11 Rev. Bibiano Molina, Esperanza, Rev. N. J. Rodriguez, Camajuan, Cuba, Rev. S. C. Jowers, Davao City, P. I., \*Rev. J. W. H. Richardson, Shaki, Nigeria, ev., Lydia Molina, MF

**7 Monday** "Love rejoiceth not in iniquity, but rejoiceth in the truth"—1 Cor. 13:4, 6

Mrs. W. H. Congdon, Iwo, Nigeria, ed. ev., Rev. W. H. Ferrell, Buenos Aires, Argentina, Mrs. H. P. McCormick, Honolulu, T. H., ev.

**8 Tuesday** "The Lord is nigh unto all them that call upon him"—Psalm 145:18 Miss Callie Brown, New Orleans, La., GWC, Miss Nadyne Brewer, Sao Paulo, Brazil, Ian. sc., Mrs. Orville Reid, Guadalajara, Mexico, ed. ev., Miss Polly Dismuke, Colombia, S. C., GWC

**9 Wednesday** "God is our refuge and strength"—Psalm 46:1 Miss Mary Frances Gould, Bangkok, Thailand, ev.; pray especially for success of vacation Bible schools being held this month

**10 Thursday** "A man of understanding hath wisdom"—Prov. 10:23 \*Rev. L. E. Blackman, ev., Rev. J. H. Ware, ed. ev., Honolulu, T. H., Mrs. G. O. Foulon, HMB, em.; YWA Conference, June 10-16, Ridgecrest, N. C., Miss Margaret Bruce, director

**11 Friday** "Make you a new heart and a new spirit"—Ezek. 18:31 Rev. C. H. Brown, Columbia, S. C., ed. ev. among Negroes, Mrs. Oscar Hill, Alamogordo, N. M., ev. among Spanish, Miss Mavis Shiver, Tokyo, Japan, ev.

**12 Saturday** "God turned the curse into a blessing"—Neh. 13:2 Mrs. W. L. Walker, Oita, Japan, Rev. John Defoore, Anchorage, Alaska, ev., Rev. T. B. Stover, Rio de Janeiro, pub. ev., Mrs. M. G. White, Bahia, Brazil, \*Miss Mildred Crabtree, Lagos, Nigeria, ed. ev., Rev. C. S. McCall, Richmond, Va., ed. ev. among Negroes

**13 Sunday** "This is the day which the Lord hath made we will rejoice and be glad in it"—Psalm 118:24 Mrs. G. B. Mixim, Brownsville, Tex., ev. among Spanish, Miss Inabelle Coleman, Taipei, Formosa, ed. ev.

**14 Monday** "Stand fast therefore in the liberty wherewith Christ hath made us free"—Gal. 5:1 Mrs. Raul Gonzalez, Havana, Cuba, ev.

**15 Tuesday** "Judge not, and ye shall not be judged; forgive, and ye shall be forgiven"—Luke 6:37 Rev. F. C. Rowland, Quapaw, Okla., Mrs. George Wilson, Albuquerque, N. M., ev. among Indians, \*Mrs. I. V. Larson, Manila, P. I., ev.

**16 Wednesday** "Blessed are they that seek him with the whole heart"—Psalm 119:2 Rev. J. C. Hooper, Pineville, La., ev. among French, Rev. W. C. Trotter, Sec. National Baptist Convention, ev. among Negroes, Mrs. J. O. Watson, Buenos Aires, Argentina, ev.

**17 Thursday** "Do those things that are pleasing in his sight"—1 John 3:22 Rev. C. M. Villarreal, Albuquerque, N. M., ev. among Spanish, Mrs. Paul Bell, Jr., San Jose, Costa Rica, Ian. sc., Rev. Leslie Watson, Tokyo, Japan, ev., Miss Betty Jane Ewen, Shaki, Nigeria, \*Mrs. F. P. Lide, Baguio City, P. I., Miss Minnie Lou Lanier, Rio de Janeiro, Rev. J. L. Bice, Pernambuco, Brazil, ed. ev., Mary and Anne Lide, Benjamin Villarreal, MF

**18 Friday** "I will keep my mouth with a bridle"—Psalm 39:1 Mrs. E. E. Ramirez, Cuero, ev. among Spanish, Rev. C. O. Gillis, El Paso, Tex., pub. ev., Mrs. Alvin Hatton, Rio de Janeiro, Brazil, Mrs. E. L. Hollaway, Nagoya, Japan, \*Miss Anna Frances Todd, Barranquilla, Colombia, ev., Miss F. Catherine Bryan, China, em.

**19 Saturday** "Be not afraid, only believe"—Mark 5:36 Mrs. H. L. Petty, Nazareth, Israel, Mrs. J. W. Metford, Barcelona, Spain, \*Mrs. C. L. Whaley, Kokura, Japan, ev., Rev. R. B. Armstrong, Tampa, Fla., ev. among Spanish, Mrs. J. F. Plainfield, HMB, em

**20 Sunday** "A wise son maketh a glad father"—Prov. 10:1 Rev. J. R. Holloway, Charlotte, N. C., ev. among Negroes, Miss Ruby McGehee, Christopher, Ill., GWC, Mrs. I. B. Williams, Tucson, Ariz., Mrs. Gregorio Perez, San Benito, Tex., ev. among Spanish, Dr. C. F. Clark, Jr., Tokyo, MD, Dr. W. M. Garrett, Fukuoka, Japan, Miss Harriett L. King, Kuala Lumpur, Malaya, ed. ev., Mrs. Gerald Riddell, Bogota, Colombia, ev., Mrs. Walter Hunt, Davao City, P. I., Ian. sc.

**21 Monday** "He that loveth his brother abideth in the light"—1 John 2:10 Rev. L. M. Aguero, Trinidad, Cuba, ev., Mrs. Giles Fort, Gatooma, Southern Rhodesia, MD

**22 Tuesday** "The meek will he guide in judgment"—Psalm 25:9 Rev. M. A. Calleiro, Sr., Santos Suarez, Cuba, ev., Rev. R. R. Harvey, Silver City, N. M., ev. among Spanish

**23 Wednesday** "Whatsoever we ask, we receive of him, because we keep his commandments"—1 John 3:22 Mrs. J. J. Johnson, HMB, em., Rev. T. C. Hollingsworth, Posadas Misiones, Argentina, ev.

**24 Thursday** "Be kindly affectioned one to another with brotherly love"—Rom. 12:10 Rev. Juan Perez, Rio Blanco, Rev. Edelmiro Becerra, Sancti Spiritus, Cuba, ev., Mrs. W. H. Sears, China, em.

**25 Friday** "The meek will he teach his way"—Psalm 25:9 Rev. M. A. Calleiro, Jr., Yaguajay, Cuba, ev., Mrs. C. F. Whirley, Iwo, Nigeria, ed. ev., Miss Pearl Gifford, Baltimore, Maryland, GWC

**26 Saturday** "God will abundantly pardon"—Isa. 55:7 Dr. W. W. Logan, Ogbomoso, Nigeria, DDS, Mrs. T. C. Hollingsworth, Posadas Misiones, Argentina, ev., Mrs. P. A. Hernandez, San Jose, Calif., ev. among Spanish, Dr. C. A. Leonard, China, em.

**27 Sunday** "And who then is willing to consecrate his service this day unto the Lord?"—1 Chron. 29:5 Mrs. L. W. Crews, Sacaton, Ariz., ev. among Indians, Miss Martha Mae Davis, Guadalajara, Mexico, Miss Lucille Taylor, Abeokuta, Nigeria, ed. ev.

**28 Monday** "The God of heaven, he will prosper us"—Neh. 2:20 Mrs. L. H. Gunn, Oklahoma City, Okla., ev. among deaf, Mrs. Aurelio Travieso, Havana, Cuba, Mrs. C. W. Bryan, San Jose, Costa Rica, ev., Miss Violet Popp, Ajloun, Jordan, RN, Ian. sc., Miss Ruth Walden, Oshogbo, Nigeria, ed. ev.

**29 Tuesday** "Give thanks at the remembrance of his holiness"—Psalm 97:12 Miss Evelyn Epps, Tampa, Fla., GWC, \*Dr. Martha J. Gilliland, Ogbomoso, Nigeria, MD

**30 Wednesday** "He will be very gracious unto thee at the voice of thy cry"—Isa. 30:19 \*Miss Katherine Cozzens, Recife, Brazil, ed. ev., \*Rev. Frank Edwards, Joinkrama, Nigeria, ev., Mrs. P. W. Hamlett, China, em.

ev. evangelist  
ed. educational  
GWC Good Will Center  
em. emeritus  
MD doctor

RN nurse  
Ian. sc. language school  
pub. publications  
DDS dentist  
MF Margaret Fund



# New Books to Read

by Anne Crittendon Martin

## SEVEN YEARS IN TIBET

by Heinrich Harrer,  
Dutton, \$5.00.

"Wherever I live, I shall feel homesick for Tibet. I often think I can hear the wild cries of geese and cranes and the beating of their wings as they fly over Lhasa in the clear cold moonlight. My heartfelt wish is that this book may create some understanding for a people whose will to live in peace and freedom has won so little sympathy from an indifferent world."

By the time one reads these sentences—the last three in the book—he has the greatest desire to let the author know that his wish was granted, for surely his book has made a monumental contribution to understanding this unknown land and its people.

This is a moving account of the author's life in the mysterious city of Lhasa. It begins with his imprisonment by the British at the beginning of World War II, in India and of his escapes and travels into Tibet. It is an unusual narrative by one who is not a professional writer but who graphically tells of his exciting exploits, shared by a friend who accompanied him.

The story has a fairy tale quality—for it is almost incredible that they succeeded where others had failed in getting into the country which prides itself on keeping foreigners out. The trek on foot over the frozen wastes of Tibet, skirting the Himalayas, meeting with bandits, outwitting suspicious officials, (sharing the hospitality of warm-hearted people along the way . . . bring the two Austrians at last to their goal—Lhasa.

The book is more than a travelogue of an unknown part of the world. It gives accurate information about Buddhism and an insight into the hitherto unknown Tibetans. As the tutor to the Dalai Lama, Living Buddha and ruler of Tibet, Harrer was able to learn what no other white man had. He was offered this position after he and his friend had demonstrated their abilities and goodwill by instigating many worth-while projects for the Tibetans.

Because of his honored position Harrer is able to come and go at will in the city and surrounding country. He witnesses special religious ceremonies and festivals which he describes in hair-raising detail. But his story of the lonely and charming boy who had been chosen the Fourteenth Incarnation of the Dalai Lama is one of the best features of the book.

Although Harrer obviously has the background of Christian culture, he does not have the vantage-point of one who seeks to change the superstitions of Tibet. He clearly sees the error of the people's belief and practices but he does not seem to be sure that there is something better.

It is eye-opening to learn in such detail of life in a country now more than ever before cut off from the outside world since the coming of the Communists in 1950. Though Harrer believes that "a Christian mission could never succeed in Lhasa," we are left wondering how long these poor souls must grope in darkness.

## YOUNG CHINA IN THE VALLEY OF DECISION

by Palmer I. Anderson,  
Augsburg, \$1.00.

The cover of this small volume presents pictorially the choice before young China today: on the left the red banner with a hammer and sickle and on the right, a banner with a cross in red.

The author has been an Evangelical Lutheran missionary in China for over thirty years and is now in Hong Kong. His information is unquestionably true and altogether heart-breaking.

Though there is evidence that some young Chinese Christians are standing unashamedly for Christ, seemingly the majority of the stories presented here show that Christianity must be hidden under a new allegiance to Communism. To read this book of "case histories" is to feel called to pray more for these tragic ones.

Order from your Baptist Book Store



